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- shalt winnow them, and the wind will take them up and the storm-wind will scatter them, but thou shalt exult in Jehovah; in the Holy One of Israel thou shalt glory. The afflicted and the needy seek water and there is none; their tongue faileth for thirst! I, Jehovah will answer them; I, the God of Israel will not forsake them. I will open streams upon bare hill-tops, and fountains in the midst of valleys; I will make the wilderness a lake of water, and the dry place springs of water. I will give in the wilderness the cedar, acacia, and myrtle, and the tree of fatness; I will set in the desert together the cypress, plane-tree and sherbin-cedar. That they may both see and hear and lay to heart and understand that the hand of Jehovah hath done this, and the Holy One of Israel hath created it.
21. Present your cause, saith Jehovah: produce your defences, saith the King of Jacob. Let them produce them, and show us what things will happen; show the past events, what they are; that we may fix our mind upon them, and know the issue of them; or make us hear the things to come.
23. Show what will be hereafter, that we may know ye are gods; yea, do good, or do evil, that we may confront one another, and behold together. Lo! ye are of nought, and your work is of wind; whoever chooseth you is abomination. I have roused up one from the North, and he is come! from the rising of the sun he shall call on my name; and he shall come upon satraps as mud, and as a potter treadeth clay. Who hath shown it from the beginning, that we might know? and beforehand, that we might say, Right? Nay, none declared; nay, none caused to hear; nay, none heard your words. I will give a first-fruit to Zion (saying) Behold, behold them; and to Jerusalem a herald of joy. Though I look, there is no man; even among these there is no counsellor, that I should ask them, and they should answer aught. Lo! all of them are emptiness; their works are nothingness; their molten images are wind and worthlessness.

WM. H. COBB.

[NOTE. The basis of this paper is a translation prepared by a local Hebrew club, of which the writer is a member.]

✧EDITORIAL✧NOTES.✧

Questions of Criticism; how and by whom shall they be settled?—This question is a living one; and in answering it, nine out of ten men, we believe, answer wrongly.

Many important variations between tradition and criticism confront us. And here we may confine ourselves to those questions, for there are many such, in which tradition on the one hand is definite and pronounced, while criticism, on the other hand, is unanimous and positive. What is to be done?

Nothing, say some. These differences will settle themselves. We need not interfere. The trouble will soon be at an end. The questions are, after all, of no great moment. These "theories" are merely the imagination of critics. They are only bubbles. In a short time they will be out of sight, and out of memory.

Nothing, say others. Indeed there is nothing which the student of our day *can* do. These questions have been settled for centuries. Our Lord settled them.

He who treats them as still open, who dares even to grant the right of discussion, exhibits a lack of proper faith in the New Testament. Such an one is no longer to be trusted.

Nothing, say still others. As a matter of fact you cannot do anything. We, who have given our lives to the study of these questions—*we* must settle them. *You* cannot be expected to know anything about them. You must remain silent. Hear what we may have to say, and accept it; but do not think that you can do anything whatever in settling these questions. Such an idea would be a preposterous one. Listen to us. We know. It is *our* affair. *You have nothing to do with it.*

Everything, we say,—everything that can be done. The path is an open one; we may all tread it. Some may go farther than others, but all may go. Let every Bible student investigate for himself these questions. With a heart open to the truth, with a mind free from prejudice, let him go to work. Examine the conflicting views. Take up, verse by verse, the texts and passages, for example, that are claimed to indicate the post-Mosaic authorship of the Pentateuch. "*And the Canaanite was then in the land.*" (Gen. xii., 3.) Does this verse imply that at the time of the writer, the Canaanite had been driven out of the land? If so, Moses did not write it. Or, is it an interpolation? Or, may it be a statement intended to declare that the land was inhabited? Or, does it mean that *already* the land was in the hands of the Canaanites, even at this early date? "*And these are the kings that reigned in the land of Edom, before there reigned any king over the Children of Israel*" (Gen. xxxvi., 31). Does this imply that a monarchy began in Israel immediately after those kings, and that a monarchy had begun at the time of the writer? If so, Moses did not write it. Or, may the whole passage be explained as an interpolation from 1 Chron. i., 43-54? Or, is this a reference, based upon the expectation of the Israelites to have a king, an expectation aroused by God's promises to Abraham, to Isaac and to Jacob?

Continue this work patiently, deciding in each case what seems, upon the whole, to be the most natural interpretation. Having examined thus the single passages, study the laws which are claimed to be post-Mosaic. Investigate the so-called historical repetitions, the legal repetitions, the discrepancies, the cases of unnatural arrangement, etc. Now take the Pentateuch, verse by verse, and chapter by chapter, follow minutely the so-called Jehovistic and Elohist documents. When one is supposed to give place to the other, ascertain the reasons which are assigned for this supposition. Examine the various peculiarities which are said to mark each of the documents. Next, go back and collect all the evidence in favor of the Mosaic authorship. Arrange and systematize it. Sift it, and retain only what is legitimate. After this work,—a work which any Bible student, worthy of the name can do, a work which can be done quite largely with the English version—you are in a position to decide, so far as you are concerned, whether Moses did or did not write the Pentateuch. Nor is any man in a position to decide this question, or indeed to express an opinion of scientific value concerning it, who has not done just this work.

But by whom shall this be done? We answer: by every intelligent Bible student. There is nothing to prevent the average pastor from thus preparing himself. The "specialist" may do the pioneer work; he may point out what may seem to him to be "facts." But we are under no obligation to accept his "facts," much less the conclusions drawn from them, until we have weighed the evidence

which he presents in their favor. We may examine the so-called facts and reject all for which there is not sufficient evidence. We may decide, each for himself, what these facts shall teach him. This is our privilege; nay rather it is our duty.

The Department of the Old Testament in the Seminary.—The wide scope of the Department of the Old Testament is not generally considered. What must be included in it is really appreciated by very few. In no other field of theological study has there, within half a century, been so great an advance, so marked a “widening.” What, in our day, is the Old Testament professor supposed to teach? 1) *The Hebrew Language*; nor is the divinity student any longer satisfied with the meagre knowledge of this language, thought sufficient twenty-five years ago. Instead of merely memorizing the paradigms, and becoming slightly acquainted with a few of the most common linguistic principles, the student must master the multitude of facts which make up the language, and understand the principles which regulate these facts. He must know the meaning of a thousand Hebrew words, instead of a hundred. He must read chapters, where formerly verses were read, and entire books, where chapters were read. The student is expected to leave the Seminary, able to read with ease his Hebrew Bible; this expectation, however, is realized only in the case of a small proportion. Although the ideal is, in our day, so much higher than heretofore, for various reasons which need not here be specified, the actual state of affairs is far from an encouraging one. “Oh! for more time,” is the cry that ascends daily and hourly from the heart of the professor of the Old Testament.

2) *The Cognate Languages*; among which at least Aramaic, Syriac, Assyrian and Arabic are to be reckoned. Instruction in these languages must be given; because they furnish much material which is of use in a proper understanding of Hebrew grammar; because from these, often, information must be gained for the elucidation of Hebrew words of doubtful meaning; because in one of these languages, a portion of the Old Testament is written, and in another, there are locked up historical annals, contemporaneous with the Biblical records themselves. For these, and for other reasons, the cognates are studied. It is not wise, of course, for all students to endeavor to obtain a knowledge of these languages. This, indeed, is not even possible. But there are a few, and the number increases each year, who desire this instruction, and for whom it is most profitable.

3) *History*; and here we must include (a) the geography of Palestine and other Bible-lands, an acquaintance with which is demanded of Bible students; (b) the archæology of the Old Testament,—the manners and customs, laws and institutions of the chosen people and of other nations mentioned in Scripture; (c) Sacred History proper, from the earliest times to the coming of the Messiah; and (d) the history of the nations with whom Israel came into contact; e. g., the Egyptians, the Assyrians, the Romans, and others.

By far too little attention is given to this subject. The ignorance, which exists among those who ought to be familiar with these matters, is, indeed, remarkable. Of all the sub-departments connected with the Old Testament, this one is, perhaps, most neglected. That knowledge which is most essential, after a knowledge of the original languages, for any kind of Bible work, whether literary or exegetical, is in most cases lacking. Anything like an intimate acquaintance with the facts of Old Testament history, to say nothing of the philosophy of Old Testament history, is a rare acquisition. This is so, in large part, because no